1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

Dances.—The members of a *Caingang* subgroup dance together. 535
The dancers, about 3 feet (1 m.) apart, form two concentric circles around a line of fires, the men inside and the women outside. A singer in the center first shakes his rattle and, placing each foot alternately before and behind, dances sideways. At this signal, the other performers shake their rattles, and both circles begin to turn in one direction, following the rhythm of the song and rattle. Men without rattles strike the ground with stamping tubes. Behind them, women lift their forearms and move their empty hands slightly to each side in a kind of "blessing" gesture. When the leader is back to the starting point, he stops, and the others wait quietly until he is rested or is replaced by another leader.

Toys and games.—*Caingang* children are very skillful at filliping 524
sticks, maize kernels, and small arrows resting on the bent arm. 857
Maize shuttlecocks are batted with the palm of the hand. Children spin tops made of a clay whorl or a lump of wax on a stick.

The favorite *Caingang* adult sport is a mock battle between men- 526
bers of two communities, who hurl small clubs or, at night, firebrands at each other. Although these weapons may wound or even kill, casualties are not resented and do not call for blood revenge. This sport is played on open ground where heaps of clubs have previously been deposited. Women, protecting themselves with bark shields, run among the players to pick up and hand the clubs to their men. The *Aweikoma* throw stones wrapped in small fiber bags, which are parried with short clubs. The *Caingang* are also fond of wrestling.

Narcotics.—A great many stone pipes have been found in the 172
Caingang area—a puzzling fact since smoking has not been observed 276
among these Indians.

Drinking and intoxicants.—The *Caingang* prepare intoxicants 273
from maize, sweet potatoes, pine nuts, honey, and the fruit of several species of palm, especially buriti (*Mauritia vinifera*) and jussara (*Euterpe* sp.). Maize is slightly roasted over ashes, ground, and boiled in large pots for about a night. The next day part of the mass is chewed, then boiled again with the remainder. Shortly before the feast, the liquid is transferred to a huge trough made of a tree trunk and half buried in the ground. The liquor is heated by a fire built around the trough or by red-hot stones or potsherds which are thrown into it. During 2 or 3 days of fermentation, men dance around the beer, singing, shaking their rattles, and beating the ground with the stamping tubes.[6] The beer is often mixed with honey.

The *Aweikoma-Caingang* start to prepare their mead a month before its consumption. A mixture of honey and water, to which they add

[6] Koenigswald (1906 b, p. 48) distinguishes three kinds of beer: Guyo-fé, made of naturally fermented maize meal; quequi (Kikí), prepared with maize and honey; and gutkupri, made of chewed maize.

852 enormous fire is built in the middle of the circle, and the warriors begin their chanting very early in the morning. At dawn they adorn themselves with all their warrior's badges and perform certain movements in unison around the fire.

[535] Then the women make their entrance, with rattles in both hands; singing, they begin to dance with the warriors. This dance consists of a rhythmic stepping to the regular muffled beat of spears upon the ground and the rattling of gourds.

852 After several hours of continuous dancing, and only then, the
273 troughs are opened and the drinking begins.

The men drink immoderately, as do the women, and the children to be baptized are forced to take some of the liquid. They are revolted by it and refuse to drink it, but the warriors force them to swallow until the children are completely dazed.

When nearly senseless, they are shaken in every conceivable manner by their fathers and relatives to stun them even more. This is done brutally, the children being held by the legs and flung through the air from one man to another until they become totally insensible.

304 The Indians finally proceed to perforate the lips of the
852 neophytes. This is done with a special awl made of very hard wood and hardened further by means of fire.

As soon as the performation is made, a small labret [Portuguese botoque, hence Botocudo, "labretted."--Translator] ngrókozódma, is inserted through it; as the child grows, this is gradually exchanged for a thicker one in order to enlarge the hole.

[563] Female children are not endowed with lip plugs, but with two incisions made with the same instrument just below the kneecap.

Once these operations have been performed, the warriors resume drinking even more immoderately and go back to their dancing. Later, various games are played.

All the various groups of the Botocudo tribe get together for these important celebrations, which can only be carried out in the presence of all the warriors and never separately.

526 The groups break up along lines of kinship and interests to match their strength and skill in various games.

Ngréda is one of their most interesting games. It consists in catching or carrying a round stone enclosed in a bag of finely woven embira fiber.

526 They fling this sort of ball from one group to another with all their strength, trying to hit a warrior on the other side. Since all the projectiles are thrown at once, the man who is a target for more than one cannot easily avoid the blow.

The game consists in intercepting the pellet in flight and immediately flinging it back. Since many are thrown at once, the Indian parries with a short club those he cannot catch. Although several [130] warriors are hit and hurt by these stones, they nevertheless keep up this game for hours on end with great turbulence and enthusiasm.

Another interesting game consists of a sort of fencing with clubs, where two men match their agility and skill.

[131] Botocudo Word List

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Gathered in the settlement of Taio-Plate (Itajaí, Santa Catarina)

[Translator's note: English words in brackets offer a closer definition of the term or an alternative meaning; double definitions without brackets and additions in parentheses are the author's own; # indicates unknown meaning. All footnotes are by translator.]

1 A

bee - Mõagma
water - Ngoyo
tomorrow - Kulãgma
bitter - Kõiãkẽ
to tie up - Ẽdn
tapir - Õyõle
anus - Engẽno
macaw - Kõyoimbãng
bow [weapon] - Vũyo, uỹma
to tear up - Kumũkẽ
to roast - Nglãnkẽ
araponga* - Tangdãma

high [height, top] - Tẽiẽ
to put out [a fire or light] - Yudema
friend - Kãikãma
here - Tõkanẽ
spider - Xukrẽng
bird - Xãng-gõima
tree - Vãema
to frighten - Komãnghãdn
to cross [go across] - Katalõpkẽ
grandfather - Yũgtoteyugma
grandmother - Yãntotesinõma
blue - Taigmo
sour - Yõ

*A bird, Procnias nudicollis.

1 [notes word list is given in the original Portuguese word order -- see foreign text -- Analyst]